ശ്ചന്മാരും മറും വളരെ ആലോചിക്കുന്നുണ്ടെന്നു വിചാരിക്കുവാൻ പാടില്ലാത്ത മാതിരിയാണ് ഇവിടെ പറഞ്ഞ അഭിപ്രായങ്ങൾകൊണ്ടു് കാണുന്നതു്. നമ്മുടെ സ്കൂളുകൾക്കാവശ്യമായ പുസ്തകങ്ങൾ എഴുതുന്നതിനു തക്ക യോഗ്യതയുള്ള ആളുകളെ നിയമിയ്ക്കണമെന്നുണ്ടെങ്കിൽ അവർക്കു വലിയ പ്രതിഫലം കൊടുക്കണം. അതിലേക്കു ആളുകളെ തിരഞ്ഞെടുക്കുന്നതിനുതന്നെ വലിയ വിഷമം വരും. ടെക്സ്റ്റ്ബുക്കുകളുടെ കയ്യെഴുത്തുപ്രതികൾ വാങ്ങിനല്ലതു എടുത്തു് അതിന്റെ പ്രസിദ്ധീകരണം ഗവർമ്മെന്റു നടത്തുന്നതായിരിക്കും തല്ക്കാലം നന്നായിരിക്കുക എന്നു തോന്നുന്നു.

Mr. Joseph Pettah.—Sir, I also beg to support this motion. I think after all it cannot be very difficult to find out proper text-books, if we follow the line of procedure recommended by the Hon'ble Member for South Ezhuvas, which I think is also the method contemplated by the Hon'ble the mover himself. Some of the members of the Board may be themselves competent to write books. This is done in certain other places as well. Prizes may be offered for the best books written by literary men and the manuscripts may be subjected to the scrutiny of a competent board and the best books chosen. The prizes itself would be the price of the copyright. The publication may be made by the Government. I do not mean to say that if this method is adopted, all the complaints will disappear. Any scheme adopted by the Government will have its own defects. I am not so optimistic as the Hon'ble mover to think that all the complaints about text-books and the Board of Studies would disappear if this method is adopted. I will not be so optimistic. I am sure even if this procedure is adopted there will be many complaints. But still on the whole perhaps this will be a better method. After all the evils of the present system are due to the fact that there is commercial rivalry between competing publishers. The frequent change of text-books, the high prices, the bad quality, well, all these in a way or other could be traced to the central fact that there is this commercial rivalry between competing publishers and they try to influence people in authority, either legitimately or even illegitimately occasionally. Some of these features might be over-come if the methods suggested now is adopted by the Government. I will not be so optimistic to think that all the complaints will disappear. On the whole I think that this method proposed by the mover, seems to be a better one than what was being done hitherto. I therefore support the resolution.

Mr. E. Ikkanda Warriar.—Sir, I need not say more on the subject. The resolution if read carefully will show that I

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leave the details to the Government. What I intended the Government to do is exactly what the Hon'ble Member for South Ezhuvas wanted me to recommend. Since the Government accepted the resolution, I do not think anything more need be done.

President.—Do you accept the resolution?

Mr. I. N. Menon.—The spirit of the resolution is accepted by the Government.

Mr. E. Ikkanda Warriar.—Sir, in that case we will make the Government understand the sense of the House so as to strengthen their position.

President.—In the light of the remarks made by the Hon'ble Member for Education I think there is no necessity for a division. The principle is accepted by the Government.

Mr. E. Ikkanda Warriar.—As some of my friends also advise me to withdraw it, I request leave of the House to withdraw my resolution.

Resolution was, with leave, withdrawn.

5. Selection of candidates for appointments by Competitive Examination.

Mr. P. Raman Menon.—*This Council recommends to the Government that selection of candidates for appointments in the State Service in the superior grade carrying a salary of up to Rs. 300 be made from among the successful candidates, who are bona fide subjects of this State, in the order of senority in competitive examinations held periodically for the purpose, irrespective of caste, creed or colour.*

Mr. P. Raman Menon.—I don't move it.

Hence the Resolution was considered withdrawn.

6. Compulsory teaching of moral science in all Schools and Colleges for boys and girls.

Mrs. Swaris.—Sir, the resolution standing in my name runs thus:—

"*This Council recommends to the Government that Moral Science, on a common religious basis, be made compulsory in all Schools and Colleges for the boys and girls*".

Sir, we have to think very seriously why our respectable families are developing into murderers and dacoits, why our children are growing up, neither of the East nor of the West but a curious specimen of both, why we have not been able to instil into them the beautiful and glorious side of their instinct. We have grave responsibilities before us. Mothers, fathers, teachers and leaders have very serious questions to solve. The ideals of manhood and womanhood must be before us when we would and train and teach. The object must be definite, otherwise, we shall drift and bring chaos instead of order.

Another still more significant fact is that people are fortunately becoming alive to the disastrous results produced bya

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Godless education in our public schools. The spirit of independence created, the contempt for authority particularly civil and parental with the loss of faith in the supernatural are only some of the evil fruits produced by the expulsion of God from our modern schools.

All our educational institutions should, therefore, have in their carriculam some instructions on the moral and spiritual side of life. I do not wish to call it religious instruction because we cannot introduce dogmas and catechisms or special tenets of any kind, in places where different sects and communities are gathered together; but some form of instruction which would awaken in the children the love for truth and justice, the spirit of reverence, of worship, of discipline, the tendency of looking beyond the sorded and the murder the power of right thinking, self-analysis and contemplation,—in short to awaken in them the spirit of idealism of life, is absolutely necessary. I feel so strongly on the point that I do not think I have any right to draw the attention of the children to so many periods of History and Geography, so many periods of Literature and Science and not allow even one single period a week for the guidance and development of their moral and spiritual side. Educational Code is incomplete when only the intellectual side is thought of and the other side completely ignored. When we advocate the cause of "Phyical culture" in Educational institutions, we do not mean that we should only improve or develop one part of the body. We think of the whole physique. Our aim is a complete development of the whole body. When we send our boys and girls to school for educating their minds, we seem to take only the intellectual side into consideration. We do not even allow ourselves to ponder over the question of the moral and spiritual side of their nature. We ignore and forget that there is the side of idealism in every child which requires our attention and guidance. If harmonious development of the whole mind be our ideal of attaining, through our instructions and guidance, do you think we can attain that object by entirely neglecting the one side of their minds? I myself feel that we are doing a wrong thing by holding out to the younger minds only one side of the picture. It is no doubt a very difficult problem to solve. The Denominational Institutions have better facilities of a complete type of education and those schools the so-called Survey Committee appears to have condemned; but when we are faced with the non-denominational character of our Educational Institutions we have to work out a plan of our own. It is absolutely necessary that the principles of life that would guide our conduct and character, the moral courge that would help us through various struggles of

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life, the devotional spirit that would make us look beyond, the idealistic side of our nature that would bring us light and strength to fulfil life's responsibilities and duties calmly and cheerfully, should have our attention and guidance and instruction. The intellectual training and the spiritual training should be done side by side, especially now if men and women, boys and girls are to be seated side by side for co-education.—"Prevention is better than cure". This problem has to be solved. With our various changes of social outlooks in life, we shall be faced with disappointments and troubles, if we do not try to look ahead and try to evolve a more complete system of education to meet the requirements for the proper and well balanced equipment in the mental training of our girls and boys—hence I have brought in this all-important resolution, and I trust all the Hon'ble Members here who are interested in the education of their children and their future welfare and the well-being of the society at large will voluntarily vote for this resolution.

"Knowledge, with a weaker wisdom to guide her
Is like a strong-headed horse that throws out the rider"
(Quarles)

Intellectual culture has no necessary relation to purity or excellence of character. A handful of good life", says George Herbert, "is worth a bushel of learning. Not that learning is to be despised but that it must be allied to goodness. Intellectual capacity is sometimes found associated with the meanest moral character. A man may be accomplished in art, literature and science and yet in honesty, virtue, truthfulness and the spirit of duty be entitled to take rank after many a poor and illiterate peasant".

"The greatness of a country does not depend upon the greatness of the territory but on the character of the people".
(Wordsworth)

I shall conclude my speech after seeing how many men of charecter there are in this House.

Dr. A. R. Menon.—Sir, I rise to second this resolution. The subject being of such a very compendious importance which we require at least a few hours to be thrashed out, because we are dealing with supernatural, invincible things, I would most respectfully suggest to the Lady Member that this resolution may for the time be withdrawn and reintroduced at the next session, because most of our minds are at present turned to the Railway Station.

Mrs. Swaris.—Then I will withdraw it now and take it up again after 3 months, so that you may have time to contemplate and decide your course of action. You may develop your minds, in that time.

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